Hudibras Redivivus:

OR; A

Burlesque POEM

ONTHE

TIMES.

Part the Sixth.

LONDON,

Printed: And fold by Benj. Bragge, in Avemary-Lane, and at the Raven in Pater-Nofter-Row, against Ivy-Lane. 1706. (Price Six-pence.)

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Maft of that Holy Porce be wanting, was it was a man

the Electors' find in off-hands Canting?

So they believe, because they're taught, well-

Hudibras Redwinus, &c.

And being by their Holy Guide,

The leading Common-Proft, daily a

Part the Sixth bas senioned sitt

Do still their Prejudice advance,

Till Heav'nly Grace, nor Human Reafor,

That Saints Enthusiastick pray: Medit no guidrow doid we Can Malice, mix'd with Scoffs and Blunders, produce such rare extemp're Wonders! Some and Stammers, and Stammers, Delude the pious Dames and Gammers, and Stammers, and I sward of think their mumbling Guides Precation.

To think their mumbling Guides Precation. That the Majestick Excellences and Wiveshu he amount of That the Majestick Excellences.

Of Common-Pray'er, in their dull Senses,

Muft

Must of that Holy Porce be wanting, The Zealots find in off-hand Canting? So they believe, because they're taught, That the Church Liturgy is naught, Old Popish Stuff, not worth a Great; And being by their Holy Guide. The reading Common-Pray'r, deny'd, His Doctrine, and their Ignorance, Do still their Prejudice advance, 'Till Heav'nly Grace, nor Human Reason, Can kill at last the deadly Poylon; ont I thought, sint & Which working on the Mind of long studies Fint Saints Fint Saints Fint Sunta Saints Fint Saints Fint Sunta Saints Fint Sunta Saints Fint Fint Saints Fint Fint Saints Fint Fint Saints Fint Fint Saint Becomes s'unconquerably firong, nood drive b'xint gooileM na That unknown Exclence they abuse of question over their southors But praise the Errors that they use warns and Monkey Faces, Yawns and West that they bear they bear they bear they bear they want to be a second to be a sec So have I feen a French-man eat and banes and suoiq and abulaCl In Spittle-Fields, most stinking Meat, anildmum rieds Anidi of Tofs'd up with Leeks into Raggoo citerial via vee H to Hel of ast more Payer, in their doll Senfer,

HOMA.

Then fwear, Begar, 'tis very good, and wanted which the man't Because he knew no better Food. this is I now them related and Thus they applaud their way of Feafting, And gaining their Despising ours for want of tasting and vibod small suitable By this Time, all the Auditory as annual regard of right? Began to fing to th' Praise and Glory, was not be seened bell Like Pigs and Hogs in Peafe-field hunted, a mile of W Some squeak'd aloud, and others grunted, moil blword bath All vary'ng in their Tune and Tone, has been list. Which each might juftly call their own; all made shore hall. For no kind Sifter, or good Brother, and the Roll of the T Kept Time or Key with one another and milenii riedt hebit I But as they'd all discording Faces, of erow its worth while a firm with the state of the state o So all fung diff rent Tunes and Graces soften of b'mest but A Such as they us'd to Iull and diddle for ed to redmel don't To froward Infants in the Cradle wind of this 2 vital more So have I heard, in Christmas Time, amoud Trisque brains IIA When noify Rev'ling is no Crime, and the did on suit tail? A Crowd of Country Wags and Wenches, soulorg as blue

When

Seated on Buffet Stoolls and Benches.

When o'er their knappy fugar'd Beer, att angel ingwil nadT Sing, Ponder well, you Parents dear, I rosted on went ed elucase Each straining forth her Screech-ow! Voice builden vad and T Making some Godly Tune her Choice, MEW Tol 2 HO B Third C Which Gammer Crump, and Goody Burch Had fqueak'd for many Years at Church. dit of god of a god When Pfalms, for half an Hour, they daine And howl'd, from Stave to Stave, along buck a seeing smo? 'Till Sternhold's old and rugged Strains I ninds in gar wav IIA Had made them Hoarfe, they took fuch Paine in the doubt That in a Sweat, the Congretation of to roll on to I Ended their jingling Supplications and still year Time or Key with one another Ended their jingling Supplications and the supplications are supplicated by the supplications and On which they all were to intent publicable by your an tue And feem'd fo mufically bent bas come T ther flib gand He of Each Member of the Holy Chip bas Hul of bear year as done From lofty Saint, to lowly Serie, of ni stabil braworl of All strain'd their Throats to Bear and on brand I swad of That fure no Mid-night Carter wawling and ve R viion men's Could e'er produce a tranger Equaling Vitono lo bword A Seyfed on Euffet Stoolis and Benches medW.

This bawling Confort in Devotion,

Where ev'ry gaping, thin-jaw'd Brother, blief and and both Strove zealoufly t'out how the other, and the strong and the flow.

As if the Pfalm they had been finging,

Was penitential to their Swinging;

And that th' were deftin'd by the Pfalm, and how work had.

To all die Martyrs of the Halter. It am a strong hand had.

Written in bloody Churchers:

Thefe Wonders in the thicketh Verfe

In which h'ad study'd what to say,
With Grace and Gravity affected,
Rose from his Seat, and stood erected.
Then opening of his Lips most nicely,
He made us t'other Pray'r concisely;
Which Work he did with Amen Crown,
And then the sighing Saints sat down:

Then with his horny Thumbs, he foread gurbroom bib andT A Book, which, when 'twas open laid, troing pailward aid T He did therein precifely look? b'wai-nist, prique vivo and W And thus his Text he gravely tookword two t vituoleen event? Most Holy Brethren, aif you mind, at well miss? salt it al. In the last Book of Kings, you'll find? rieds of fairmained as W Mark you me, Chapter Forty Eight, mittel even di mais bath When Ifrael's Saints were Rich and Great, with all the oT These Wonders in the thirtieth Verse, Written in bloody Characters: This Day the baughty Tyrant fell, And with him all the Priests of Baal: Blefs'd be the Hand that gave the Stroke, Which freed all Israel from her Toke. With Grace and Gravit This is a hopeful Rogue, thought I, He'll preach rare Doctrine by and by; Sure he and all his lift'ning Mob, Are Members of the Calves-Head Club; None but fuch Rebels would dispence With fo much Heath'nish Impudence. I fha'n't

Thought I, not half so many, sure, dot shell on now belt As have been done in Times of Tore, now tirely sure tasks tall When Rogues, like you, by Hell appointed, by the lappointed, by the Pull'd down God's Church, and his Anointed read room mo?

After he'd made a little Pause; or executively boil of Again he stretch'd his Lockrum Jaws;

I flia in the grant our state of order of the provential of the provential of the comes to Day, and comes to Day, and the Devil and all, and of the provential of the proventi

But

reading be firetened his Lockrum James,

And Observator Twenty seventh; sitilated and led all the Holy Tribe design the Holy Tour Label of Mortalitie, sitilated the Holy Bookseldsid, word in many Godly Bookseldsid, word in wood gail's graph of the Grief of all the Gender Fight this State Confirm for a Rog elitation of the Comfort feek in Convention Rog elitation for a Rog elitation of the Confirm for a R

Kings have no longer Right to Reign, Two 3 aid nod what II a Than they the Covenant maintain; and diversity and a wint a what II a Nor ought the People to obey we so will depend a year and I and I a righteous Way; nour broads than no Y. Their Prince, but in a righteous Way; nour broads than no Y. So that when e'er he breaks the Law, and the following the solution of the fallifies his Oath, and the solution of the fallifies his Oath, and the solution of the fallifies his Oath, and the solution of the fallifies are disappointed, beauty for the solution of the fallifies are disappointed, beauty and when the Sovereign Pow'r is quite disjointed, are said and the no longer God's Anointed:

And he no longer God's Anointed:

And Observator Twenty seventh; in forry, ebilded shows a Montalitie in forther fatisfield in forther fatisfi

From their high Thrones, yeal Missy, separate with their special Revelations of the that rules, the Law abuses, yeal of the Most of the Holy Peasing what will and the Cod's Holy Peasing they designed a warm of the Covenant messages and the Respectation of the Respec

now he no longer God's Acoleted :

You Nolens Volens, must believe us ons amobania lis as no ? For curs'd is he that does deceive us millow vd avoid voll Nay, loft for ever, d-n'd as fure dt it statt statted all As the Wind changes every Hour vo of thigid vino di oval! Thought I, if Priests the Pow'r should have, Affum'd by this Imperial Knave, and I have a line of I A Hero fure would fooner choose and of dalled harmane To carry Brooms, and cry old Shooes, Than rule a Kingdom at the Pleasure Of fuch a Pack of Knaves as thefe are; Tow avid and its toll For should such Wolves, in Shepherds Clothing, Who bear to Kingly Pow'r a Lothing, Be Judges of their Prince's Actions, July and Man Hamishungar I And Kings be bound by their Directions The Ax, or some more cruel Fate, ingum soll sol againson and Would on each wretched Sov'reign wait, dans V & llow A That we alass! should find too foon, More Revolutions than the Moon. West resident being For how should Kings endure the Teaz Of hum'ring fuch damn'd Guides as thefe, Whom Earth can't bind, or Heaven please; For

For as all Kingdoms are the Lord's, flum , milo V meloW wo Y They prove, by wrefting Scripture-Words at all a brane no T His Saints, that is, themselves, Pox on em, not flot wall Have th' only Right to over-run teme asguard brill all all Did not Jebujada, fays beyog est effeir ? it I manod ? The Lord's chief Prieft, as I may be inquit side ye b'muft. Command Athaliah to be flain, ord remood bloom ord orde A With all her Idolizing Train: To bus senion a viss of It's true, she bawl'd out Treason, Treason, walk a slow mail But all her Crys were out of Season; While And a stand to For the a Queen, when once the Priest of the first the Did her false Gods and her detest, was gland of med on W Pronouncing Heav'n's Degree upon her air and to apply 3 Alass! what signify'd her Honour? yd bound ed aguil Bul Just nothing, for she might have been work and to TA of F As well a Vagrant, as a Queen; p harbory done no blood For once beneath the High-Priest's Curfe, and talets and talet Sh'ad neither better far'd, nor worfe; and mountous A stole

now thould Kings endure the Tear course.

Of humining their camp'd Guides as thefer.

Whom Farth ran't find on Heaven pleafa.

For what foe'er he doom'd her tout it is slowed out such the all That Fate the was to undergo If of que shoot slider aft lie bake For when the Priest has faid the Word, of the wall want if a Deliver'd to him by the Lord, bear foll and and gribods 'a Be it to Hang, to Burn, or Drown, I will gailbrooked ve LaA The bitter Portion must go down. Abaumon of another than Thus when Athaliah was fubjected and analysis of the 1014 By the High Priest, by Heav'n directed, and bluest work In spight of Aid, she met her Fate, de land light order And fell before her own Horfe-Gate. and and offel yo bak From hence we learn what mighty Things qual bus guill to? The Priefts have done by Queens and Kings; of any yd baA Therefore the Lord commands, I fay, I was I library, right That you his Ministers obey ; ciniqO and goals aids blod o'T For if you fide for Love or Money, when the want made With Crowns that have for oft undone ye, and your woll & The Dev'l will get a Hank upon year and the round both Tis strange such canting Knaves, thought Is it will midil Such Emp'ricks in Divinity, we down I would sail said?

vidO

oit Lid Hatel is Should

Should four the People with fuch Livengoob and reselvative no I That Fare the was to un to Heaven and of are fare I sail As if they thought to pleafe the Lord and fire all made no I B' abufing thus his Holy Word; brod ent yd mid or b'revileO And by confounding filly People of no mud of marifield it is With Notions, fo profoundly evil; on flore noirs of restrict of Not fit for Christians, but the Devil as w do look mad wanT How should the Peace of Kingdoms flourish and daily off ve Where Pulpit-Quacks fuch Difcords nouriff; SiA to principle at And by false Jealousies and Fears, Told mwo and excled Hel br. A. Set King and People by the Ears, tadw masel sw soned mory And by the Doctrines that they spread, such avai affair I adT Their spiteful scabby Flocks perswade mon broll and aroland T To hold this dangerous Opinion, vodo are finith aid nov tadT That they by Grace have all Dominion, I so soll nov li wil For Pow'r they hold in Grace is founded, and and an and will And Grace, they fay, alone is bounded I a the lim I vol AT Within their Holy Tribe, the Round-head? And and art all Thus, like the Roman Church, we fee inivid ni sabir qual douce They hold Infallibilitie, Only

Only the one more wisely guess ; vreddo A riginwob bak Tis seated in his Holines; and that's poor. Whilst our Geneva Dunces squabble But now our Teacherstruckind i To place it in their gracious Rabble, And cry d aloud. Observe the Cause And make them Lords, that have a Right Why Queen Athebab dy'd the By Dint of Grace, that is, by Spight, And thus refign'd her finitel Their Prince at Pleasure to abuse, Twas not with common Fema Reproach, Imprison, and Accuse, That the diffeeneur'd Sov reign Try, Condemn, Murder, then proceed, Nor did the fall for Sins to pau When from all lawful Pow'r they're freed, As Fornication, or Adult'r To raise some Rebel in his stead: But Crimes more damnable than both Thus change, thro' Preaching, and their Pray'rs, Such that provok'd the Le Their Kings, as often as Lord May'rs; That every bold rebellious Brother There was no Mercy, to be lad Might hope, by making of a Pother, To climb the Throne, one time or other. Unpardonable in a Oueen. So Rogues, that live by Rape and Spoil, After firange Gods the ran a W The Laws Severity revile, a flair dail and buoyed for nA And labour to themselves perswade, his to flich an Evil, That Theft's a consciencious Trade, Falle

And downright Robbery, no more. "Tis fested in his Holinels Than Justice, in a Man that's poor. Whillt our General Dances But now our Teacher stretch'd his Jaws, To place it in their gracious Rabbie And cry'd aloud, Observe the Cause And make them Lords, that have a Why Queen Athaliah dy'd the Death, By Dint of Grace, that i And thus resign'd her sinful Breath? Their Prince at Pleasing to abush 'Twas not with common Female Fraily, Reproach, Laprich That she dishonour'd Sov'reign Royalty Nor did she fall for Sins so paultry, As Fornication, or Adult'ry; To raile fome Rebel in his But Crimes more damnable than both, Thus change thro' Presching, and their Pra Such that provok'd the L-d to Wrath, That Mings, as often as Lord May And made the Priests fo vex'd and mad, That every bold rebellions Brother There was no Mercy to be had: 10% a le paidean vo seel de l'or In fhort, sh' was guilty of a Sin. o smit eno senoniT satt dans of Unpardonable in a Queen. So Rognes, that live by I After strange Gods she ran a Whoring An Itch beyond the High Priest's curing ; Which grew at last to such an Evil. That Theirs a confi-That made her prove a very Devil: Falle

False Gods she to her self erected, repent if, you don't speedily repent if, And when we bid you do't, recant it, We're bound in Duty to refer And countenanc'd the Priests of Badl. So if you Evil heap upon us, With Idols, to polute the Temple, And do, 't repair the Wron And shew the Land a bad Example. The Lord refents the fid Thus fhe defil'd the House of David. As offer'd to Omnipotent And took new Measures to be saved And will most finely fine Ador'd false Gods for Love or Lucre. For which the Levites did rebuke her, But still in vain, 'till God forsook her: And of the Fromis d Lond possel And then, altho' a Queen before, Must do as we, your Teache Abandon'd thus, fhe was no more; And follow us, or Woe bonde No more, I will be bold to fav For what can fignify a Guide To the High Priest Jebojada, If Summ's Hobby you be Than the poor'st Gossip, if compar'd To me, that teach the Holy Word; anorth-best a must bak For if against the Lord you Sin, And we, his Priests, declare wherein: And Heav'n will blefs ye, and protect ye

If you don't speedily repent it, desired tiel red of one about sile? And when we bid you do't, recant it, Wen the Levier turn'd he We're bound in Duty to refent it. And countenanc'd the Priests of Boal So if you Evil heap upon us, With Idols, to polute the Temple And don't repair the Wrong you've done us, And fiver the Land a bad Examp The Lord refents the fad Offence, Thus the defiled the House of David As offer'd to Omnipotence, And took new Meafares to be fave And will most furely find a Time-A of a fulle Gods for Love or Lu To punish, nay, revenge the Crime. For which the Levies did relaiks Therefore you Saints, that would be bless'd, But fill in vain, till God for And of the Promis'd Land posses'd, And thea, altho' a Oncen Must do as we, your Teachers, bid you, And follow us, or Woe betide you; blod ed liw I seem off For what can fignify a Guide, To the High Prieft Relevade. If Satan's Hobby you bestride, it could fi roog eds mal's And turn a head-firong, wicked Rover, at these sens of As if the Devil was your Drover. I fav. Go on as we direct ye, And we his Prieffel della And Heav'n will bless ye, and protect ye;

Then we, the Elect, shall trample o'er The Babylonian scarlet Whore; To significo always a model W Then shall the Holy Saints prevail. And pull down all the Priests of Baal; Confound their Bag-pipes, and their Piddles. Despoil their Images and Idols, Deface their gilded Pagan Altars, Con Man Altars And turn their Girdles into Halters; Stop all their old romantick Stories Of Lymbo's and of Purgatories; Consume their Anti-christian Base-Books. Their Aves, Ros'ries, and their Mass-Books, That they no more shall Preach or Prate in That Heath'nish, Roman Language, Latin, Vallage But Worship God as Christians shou'd do. That is, as Holy I and you do : " ad hirow slow and had Our Practice of their own Receipt, won mobgail a'mand 104 Will make the Heavily Work complete beef rieds at bat Faggot and Fire are exc'lent Tools To humble Knaves, and punish Fools: There

If you don't speedily repent it, bester tiel rad of all shoo eller And when we bid you do't, recant it, Uson the Levites turn'd he We're bound in Duty to refent it. And countenanc'd the Prichs of Baal So if you Evil heap upon us, With Idols, to polute the Temple. And don't repair the Wrong you've done us, And flow the Land a bad Examp The Lord refents the fad Offence, Thus the defiled the House of David As offer'd to Omnipotence, And took new Meafares to be faved And will most furely find a Time-A of d falle Gods for Love or Luci To punish, nay, revenge the Crime. For which the Levins did rebute Therefore you Saints, that would be blefs'd, But fill in vain, 'till God for And of the Promis'd Land posses, and of the Promis'd Land posses, and the promis'd Land posses, Must do as we, your Teachers, bid you, And follow us, or Woe betide you; blod ed liv I srem of For what can fignify a Guide, To the High Prieft Jebrioda. If Satan's Hobby you bestride, if config if roof editable And turn a head-strong, wicked Rover, at done the sem of As if the Devil was your Drover. I fay, Go on as we direct ye, And we ins Priests decla And Heav'n will bless ye, and protect ye;

Then we, the Elect, shall trample o'er The Babylonian Scarlet Whore; To be a stand of the stand Then shall the Holy Saints prevail. And pull down all the Priests of Baal; Confound their Bag-pipes, and their Piddles. Despoil their Images and Idols, the best of the land the Deface their gilded Pagan Altars, On Man Als the control of And turn their Girdles into Halters; Stop all their old romantick Stories Of Lymbo's and of Purgatories; Consume their Anti-christian Base-Books. Their Aves, Ros'ries, and their Mass-Books, That they no more shall Preach or Prate in That Heath'nish, Roman Language, Latin, Val 1 stored T But Worship God as Christians shou'd do, That is, as Holy I and you do am ed bloow elodwedt baA Our Practice of their own Receipt, won mobgail a'mand 104 Will make the Heavily Work complete best risks at back Faggot and Fire are exc'lent Tools To humble Knaves, and punish Fools: There

There can be no true Reformation Hall delegate on ad nas There Without a gentle Conflagration; north Whore Rabyland white Without a gentle Conflagration; Therefore remember, that I fay stints ylot old liad mad't This is the true and only Wayshair and the awob ling but. For you, the Saints, to rife to Glory, in the bandles And make the Wicked fly before ye. annual mids linglest Ruft on at all; make no Delay A my I belig ried so ated Like Soldiers fight, like Prophets pray, Haid and bak And we shall furely win the Day ; present blo rieds lie got? For where the Gospel and the Sword Unite, to propagate the Word, neiflind-itnA rieds emilion The Lord will, at our humble Call, and river and river Become his People's General Board Hadl stond on yout sail Therefore I fay again, go on and Roman Remain that I Ne'er flinch 'till the good Work be done, hoo quitto Will And the whole World be made our own : I wish as a si tail For Satan's Kingdom now shall perish o rieds to soifer TuO And in their stead the Saints shall stourishe and share Hill rog egot and Fire are exclent Tools To humble Knaves, and punish Pools:

For which Success, we ought to pray, to an ignino Ils in i That full of Grace and Peace, we may Conclude the Service of the Day. saloon avella ve onni) Sure none, thought I, that hear a Knave, With Noddle grey, and Looks fo grave, Delude a brainless Congregation After so vile and wicked Fashion, To every Corner of the Can wonder at our fev'ral Factions. And gains fuch Epiden And fland amaz'd at our Distractions, 'lis pall the State-P Or blame the Crowd for their Divisions Who then must flatter the Dil About their Morals and Religions; And paliate what he can't appear Since fuch illit'rate, envious Praters, So Princes, that command Are fuffer'd to feduce poor Creatures, Ween Faction is too pow'rith grown, And op'nly draw them to diffent, And forced for Eale to Favour them Both from the Church and Government; For every poys'nous Principle, alquin st menthinent severy poys's Principle, When Scripture's made the Vehicle, In Pulpit spread by such a Villain, od beveiled sloot tadw Nurs'd up in Treason and Rebellion, lamos sid b guards H hato a Godly Mein, for noilliM a fashii smit troch ni llight For

For all Contagions of the Tongue, no www. also see thirdw roll. Are blown infenfibly along . good Peace and To Ilin tad T Into by Alleys, Nooks, and Holes, to solving out abulanco Sure none, thought I, that hear a charge daily gnomA Whose Lungs still make the Poyson worse, albhom diw And break it forth with greater Force, plaining a shuld Till the Plague does it felf expand bestow bur sliv of renA To every Corner of the Land, ('an wonder at our fev'ral And gains fuch Epidemick Pow'r, And fland amaged at or 'Tis past the State-Physician's Cure: Or blame the Crowd for their Who then must flatter the Disease, bus almost riest tuodA. And paliate what he can't appeafe. Since fuch illitrate, envi So Princes, that command a Throne, Are fuffer'd to feduce poor Creat When Faction is too pow'rful grown, And op nly draw them to di And forc'd, for Ease, to Favour shew, Where Punishment is only due. For every nows your Princip Thus, when our Bab'ler had confounded When Scripture's made the What Fools believ'd he had expounded, by fuch a Villain. He chang'd his formal preaching Air ni qu b'srull Into a Godly Mein, for Pray'r a Beini emit troft ni ll And And so began a new Oration, What we said would be and the soil and soil and the soil and the soil and soil and the soil and soil and the soil and soil and soil and the soil and soil a

Having thus screw'd his Parchment Jaws

Such sundry ways, to gain Applanse, "Such such that may be a first way, to gain Applanse, "Such sold his Ogles with a Grace some and how you and had be becoming so a zealous Face,

That all the Brethren groan'd to see so about mo ton tan't Such exquisite Hypocrisse, will some some of the work way a stant of the sold only a sympathetick Force, who had only a sympathetick Force, work to the sold to the sold of the work that the sold way that the sold full as bad as him, or worse worse the sold of the so

We are thy Saints, and that thou know's

Stick by us now, that we may featter of wer marged of ball Our Foes, and flick by thee herea'ter. of paint and a 14 of Exalt the Horns of us thy People ment work I as baled of W Above the Dragon of Bow Steeple, That by thy Grace's Contribution, We may have Strength of Constitution, To knock down High Church Perfecution. O let not this thy Holy Place, E'er want that Scavenger, thy Grace, was required to 3 That ev'ry Soul that comes herein, a died to be and between the May be new vamp'd, and made fo clean, it is a second That not one Speck of Sin or Follymong and and the tent'T May any tender Conscience fully; Shirpony H andiupre doug So that each Saint, who hither comes, so padraquive a vo bath May return back to their own Homes and as bad as illut b' loo I As undefil'd from Head to Rump, and billerance he admus At length this Utterance he admus As undefil'd from Head to Rump, As a new Jug just ring d at Pump of driw about sid should but D L -d, look down, and blefathy People on a rever sxi.I The Young, the Old othe Blind, the Cripple val b-10 WXaM thy Saints, and that thou know It, doi:N

May they thy Holy Word remember,
Above the Fifth Day of November.
O bless each Saint that edifies
By this Day's Holy Exercise:
Let thy Grace hover round about 'em,
And dwell within 'em, and without 'em,
That they may all Dominion gain,
And o'er thy Foes in Triumph reign;
So, L—d, with us say thou Amen.

FINIS.

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FINIS

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The low Soul day come bear.

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Marian has been built from Horney

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